

*A New Discovery of a Little Sort
of People called PYGMIES.*



Printed for Obadiah Blagrave

*A New Discovery of a Little Sort
of People called PYGMIES.*



Printed for Obadiah Blagrave

GERANIA:

A NEW
DISCOVERY
OF A

Little sort of PEOPLE

Anciently Discoursed of, called

PYGMIES.

With a lively Description

Of their Stature, Habit,
Manners, Buildings, Know-
ledge, and Government, being
very delightful and profitable.

By JOSHUA BARNES,
of Emanuel College, Cambridge.

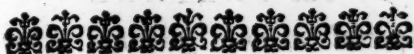
Ingentes animos angusto in Corpore versant. Virg.

*Ἰδμεν ἑλπίδα πολλὰ λέγειν ἐπ'μοισιν
ὁμοῖα. Hesiod.

L O N D O N,

Printed by W. G. for Obadiah Blagrove,
at the Sign of the Printing-press, over
against the Pump in Little-Britain, 1673.





THE
P R E F A C E
TO THE
R E A D E R.

THere is such an innate principle in the Hearts of most Men, that they are able to admit nothing for currant, but what is obvious, nor reckon any thing credible, unless it be visible: But seeing almost every Climate doth peculiarly afford something rare and unusual, it stands with reason, that some Climate should in

THE PREFACE

especial manner produce some more extraordinary Novelty, if not to others incredible, yet at least wonderful, and not easily digested for a truth.

That there is a Nation of Men, called Pygmies, hath been asserted by Authors of pregnant Ingenuity, solid Judgement, and authentick Esteem; and though many have omitted a due inquest into this matter, yet such and so many have given their suffrages for the certainty of it, that we may without the imputation of credulity account it no fable. And why should it be thought improbable, that Nature (who continually delights to embroider

to the READER.

embroider this Frame of Being, with variety of Creatures) should somewhere produce Men of a smaller Character than our selves, considering those Capital Letters (Gyants I mean) have been known so far to exceed us on the other side? That it is not unbecoming the way of natural Productions, we may quickly ascertain our minds, if we do but reflect on those many Pumi-lion's and Tom-thumb's, which even among People of the largest size are frequently exhibited as Examples of the other Copies. But having only given an occasion here for others to exercise their ratiocination, I shall content

THE PREFACE, &c.

tent my self with this concise preamble, as satisfactory enough to the Judicious, who indeed may better perswade themselves by more important reasons, which their own due consideration may suggest unto them, and so begin my intended Discourse, if not altogether true, yet not wholly vain, nor perhaps deficient, in what may exhilarate a Witty Fancy, or inform a bad Moralist.

GERA-



GERANIA

OR,
NEWS

FROM THE
PYGMIES.

ON the Seventh of November, sailing as pleasantly on the Ganges, as the natural impetuosity of that Stream would permit, the Weather changing on a suddain, our Ship Veer'd about to the Larboard, and we were driven by a violent cold and dry North wind, into a narrow Arm of a great Lake on the utmost Borders of India;

B that

that takes its rise from one common head with that famous River; there having escaped that direful embrace, which the inhospitable Waves had seem'd to profer us, we proceeded so slowly, as if a *Remora* had held our Keel, or rather as if we had cast Anchor in the *Mare Mortuum*; but having at last with much labour conquer'd Three Leagues towards the nearest Land, in about eight and twenty hours, we began to ease our selves, by desisting from our toyl, and by a general participation of the residue of our Victuals, which as yet held out as we desired. After this refreshment, the golden Rayes of *Phaethon* began to make the Eastern Mountains blush, that all their costly Stones and glittering Sands, were not sufficiently rich and august, to welcome so illustrious a Monarch; and the gentle Breezes of

the PYGMIES.

3

of the Lake having on the Shoar
saluted the delicious fannings of
Aurora, return'd to us in soft
whisperings, and assured us of the
arrival of that Rosie-fingred Queen.
At this; I and two of my Friends
advanced our selves on the Deck,
and at the same time the glorious
Prince of Day seem'd to add speed
to his fiery Horses, and return our
Complement in a nearer approach
to us. But how soon were our
thoughts divided betwixt fear and
admiration; while the Mountains,
which but now appeared to us as
flaming, began to confess them-
selves of that more innocent and
amiable Lustre, which attends the
brightest of Metals, when it is bur-
nished most surprizingly. We ga-
zed something earnestly at this
amazing spectacle, and proposing
to our hopes no less than Golden
Mountains, we still fixing our

B 2

Eyes

Eyes on that desireable object, 'till a suddain noise of the rustling of Leaves alarum'd our Ears, which kept sentinel at the side portals of our Brain, and they recalling our Eyes from their studious curiosity, sent them towards the Shoar, as Heralds, to enquire the reason of that so easie disturbance. Where we beheld a few Persons, whom we thought Men, Inhabitants of that place; though they sent no Voices to frighten or invite us, but only certain mimical and ridiculous Gestures, from whence notwithstanding, we might soon collect, that they profess'd us no ill-will. With which encouraged, we redoubled our endeavours to reach the Land, and a stedfast blast or two backing our design, that in less than an hour we touch'd the Shoar, where we might easily discern, that our Invitants forbore to welcome us
with

the PYGMIES. 5

with acclamations, or with obliging words, to complement us to a nearer access, not because they lack'd Civility, but wanted those channels of Expression, which we call Mouths. Their Posture, though something uncouth, was not so rude, but that it declared them to be so far different from Brutes, that nothing seem'd absent, which might make them compleat Men, but the Gentleman-Usher of all Knowledge, *Sermocination*. On their Heads they proudly wore green Boughs, the wanton Leaves whereof, seem'd desirous to show themselves by their soft whispering, more Vocal than their Bearers. Their Habit was of the woolly Moss of Trees, most artificially cemented with Gum, and interspersed with delectable Posies; about their Necks they wore pleasant chains of odoriferous Flowers.

the smell whereof is their chiefeſt aliment, except that of a certain lufhious and nourifhing Juice, which they fuck thorough a ſmall Tube or Pipe, into that little Oriſce, which Nature hath granted them in the place and ſtead of Mouths. Their Legs are deſtitute of any other covering, but what their natural Hair ſupplies them with; but the Nails of both Hands and Feet were augmented to ſuch a length, by their Sylvan Diet and Ignorance of more humane ways, that they ſerved them inſtead of Weapons, againſt the ſtrongeſt wild Beaſt, who was alwayes too weak for them; and with thoſe they dug up Flowers and Plants, as they pleaſed. They received us with no vulgar Civility, expreſſing by their noddſ and loquacious motions of their active Limbs, no ſmall pride at our preſence. But
poor

poor Creatures! Alas, our stock of Victuals was but low, and we were not so good Chamæleons as they, to live upon Air, neither could their fragrant Chapplets prevent our Famishment, if we staid longer there. Wherefore being soon weary of their dumb conversation, we resolved in time, to seek some other People, whose liberality might store us with Provision for another Voyage, and whose community of living, being not so abhorrent from ours, might make them more sensible of our necessities, and so more prone to relieve them. To which end, having left twenty Men in the Ship, and all the remaining Victuals, (which was enough to last them five or six days) and solemnly promising not to go far, but to find out some place, and return again within six or seven days, after Breakfast, on *Monday*

Morning, and Prayers for the Divine protection and direction, all the rest of our Company (which was thirty five) being directed by the signs of the *Astomi* (for so these People are called) went straight up towards the Mountains. It was now spring time of the Year, yet notwithstanding the warmth of the Season, the Mountains were cloathed with a double Garment, the embroidered Vest of *Flora*, and the Eye-dazling Mantle of *Phæbus*, and while they glittered in their eminence and apparel, the æmulous Valleys raised their swelling breasts of Corn to such an exuberance of height, as if they intended to make the Mountains acknowledge themselves inferiour to them: Which lovely contention, was such an incentive to the Poetical Genius of one in our Company, that he could not forbear exonerating his Fancy in this Gratulatory manner. I,

the PYGMIES.

9

I.

*Where are We, Muses? Only you
Can tell this lovely place;
Where Flora doth her youth renew,
And adds each day new lustre to her face.*

II.

*Is this fair Tempe? Or the Clime
Where you with Graces dwell;
For Ceres here is in her prime,
And Bacchus joy doth in each clustre swell?*

III.

*Is it Elizium? No, ob! no!
For here Sol shows his rays;
And Fruits and Flowers for Men do grow;
Souls in Elizium live not by such ways.*

IV.

*What ever place 'tis call'd, thrice blest
Are those that here do live:
But Nature sure, spares in the rest,
When she these blessings doth so freely give.*
And

And truly the last Distick was Prophetical enough, for though these Blessings are so superabundantly great, yet those who have the fruition of them, are Microcosmically little to such a degree, that I verily believe, excepting some other parts of their own Nation, they are the smallest People in the whole Habitable. The first we met with were some Children, driving an Herd of Kids; we presently began to admire with our selves at the Ingenuity of the Inhabitants, thinking they had invented these little Engins, so as by Clock-work to make them walk: But we were soon put out of that fondness, when the little Imps beholding our Gigantick size, run away shrieking, and the nimble Kids, run scatter'd back in no less confusion than their drivers; truly a small matter would have made

us run away too, we were so amaz'd at such an intricate accident. Some thought it was the Land of the *Faries*, and implored me to lead them back; others supposing them Devils, exhorted me to recal my foot-steps, and halt back again, while there was opportunity. But Hunger was a more prevalent Oratour at that time, for we had now Travail'd hard two dayes and an half, having only broke our fast the Morning we set out, and since not met with any thing to allay our Appetite, except some few strange Fruits we found in the way; so that if we went back, we were sure to faint and famish among fruitless Flowers, and unprofitable Dainties, wherefore I encouraged them to proceed cheerfully, and rather to venture any death than kill themselves by Fear, and dye by Famine. But they had had
little

little stomach to follow my advice; if the Poet *Eucompsus* had not assisted me with his Oration; and indeed he was our only support and solace in Travail, being a very merry Fellow, eminently ingenious, of a large and noble Soul, and my singular good Friend. But because you may better conjecture at his Person by his speech, and that I may do him right, I'll give you his very Words, as near as I can remember; which for the future, as oft as occasion serves, I will promise you to do, whether they be Verse or Prose; because I ever took good heed of his Discourses and other Fancies. And thus he began: *Friends and Companions, let me desire you for two or three Minutes only, to compose your selves, for I have something to say, that will please and secure you.* At this they all came about him, and stood quaking, to hear

hear what he would deliver, like a timorous Herd of Deer, when they are first terrifi'd with the approaching noise of Huntsmen and Dogs. And though I could not devise what his intent might be, I doubted not, but it would be very convenient for the occasion; but thus he went on: *It is not the manner of gracious Heaven to place unbecoming Inhabitants in so happy a Soil; nor can any Man of reason or judgment believe these Creatures to be Faries (i. e. nothing) or any spiritual Being. In short, they are Men; (here they stared at him monstrously,)* I, Men, I say, rational as we are, and I doubt, far more couragious; for did you not observe them sometimes to make a stand, and looking at us, seem'd almost prepared to come to us? And certainly, though the unusual largeness of our Bulk might justly amaze them, had we had their hearts, we should not have trembled

trembled so easily at the sight of such minute Animals. I have often heard of Pygmies, that they ride on Goats, and those Kids we saw are Colts, proportionable enough to such Coursers. The darkness of their Complexion being a consequence of this Climate, why should we suspect any Diabolical Apparition? Seeing Devils, as Spirits, can have no colour at all, because such Qualities are only proper to Bodies; and if no colour, why may they not in the assumption of Bodies to them, invest that Body they assume with any other colour as well as Black? For thus, though we paint Devils of that colour, which is most different from ours; so the Ethiopians are accustomed to paint them white, and perhaps with no less absurdity. Having therefore shown them to be no immaterial Substances, it remains, they must be material, that is (as may be gathered from their self-motion and Voice) Animal Creatures;
and

and their shrieking being much after the manner of our Children; though more sharp and squeaking, as well as their shape and habit perswades us they must be Men. Then let us view them, their manner of Government, their Buildings, Customs and Labours; which will prove no doubt the most delectable adventure, that all our Travails did ever yet present us with. You would not think of what wondrous efficacy these few words were, being confidently uttered by one, whom they all knew to be well Learned in Geography, and of great Eloquence, which was attended with a secret energy, called *Peitho*, which made him perswade the most obstinate, and lead his hearers by their Ears, as Bears are led by their Noses. But yet there was one obstacle more, by reason of one unreasonable Fellow, called *Panderson*, a Romanist, who began to exclaim

exclaim after this foolish manner. Oh ye Mad-men! to follow a whimsical Poet to this Land of Misery; though such kind of Men are not only believed to go to Hell themselves, but are known to lead others thither. This place is the Gate of Hell, those are Devils, which he would fain perswade us to be men; and the Kids and Goats, that he confesses abound there; we are told by Scripture, are the Damned; which those Devils are driving to some place of Torment; nor is it strange; that the place seems so pleasant and delectable, for they say, the way to Hell is strewed with Roses. And I fear, if you proceed, (for I am resolved not to follow) that these Mountains will indeed prove flaming ones, as they seem'd at first; a just punishment for your temerity. And saying this, he hasted backward, fumbling with his Beads, and Crossing himself all over; continually flinging

Ora

Ora-pro-nobis'es to the Virgin *Mary*. Which when *Eucompsus* perceived, he holp to Cross him too, and fell into such a violent Laughter, that while none of us could refrain, the noise being at least trebly increased by the reverberation of that mountainous and hilly Country, put *Pandeison* into such a fright, that he hastned down the Mountains, like one possessed, till his præcipitant fear gave him such a fall, that we tholight he had broke his Neck; yet for all this, our Laughter was rather augmented than diminished, till a charitable Thought for our Companion, enforced us to a restraint. And this Mirth did us so much good, as to make us forget our Hunger, which we could hardly else have tolerated longer. So we sent four of our Servants to bring him back to us, who made a very speedy return

C

again

again with poor *Pandeison* in a swoond, his Cloaths and Face all torn, and his left Arm broken, all which, seem'd to us a very cheap ransom for his Neck. But as soon as ever he recover'd, he winked very slightly, and of a suddain cry'd out on us, as if we were Devils too, which occasioned us to Laugh once more. But at last, finding how still and harmless we bore ourselves, he took the confidence to open his Eyes a little wider, and having come to the knowledge of us, he intreated our pardon, and desired, we would not leave him behind us, but carry him to the next House we should see, and rest there till he was recovered. Then we cut up some Grass and Flowers, and having spread them on a Bed, which we had composed of Twigs and Boughs we committed him to our four Servants,

the PYGMIESK 29

wants, to be laid thereon, and so to be brought after us. Thus all was at rights again. The first Province we came to, was that of *Gadozolia*, the People whereof being called *Gadozim*, are the fairest, largest, and most stately of all other *Pygmies*. The very sight of the Smoak here gave heat to our resolutions, and we made such hast, being enforced by Hunger, that to use a Scholastick Phrase, We did even devour the way. At last being directed by a great Smoak, which was sufficiently observable in so thin and serene an Air, we arrived before a stately Fabrick of about 100 Foot square, yet not above sixty Foot high, made all of well-carved Wood, which abounds in that Country, called *Geranophonon*; a Wood, that contrary to the nature of all other, dyes when it is in the

Earth, after it hath grown twenty Years; but when it is fell'd down, it proves stronger, and looks more veget than before; so that age, which conquers all other things, makes this to triumph; and Worms themselves, as knowing their attempt will prove vain, never corrode, or so much as come near it. On the Battlements of this Castle, (for a Castle it proved) was Earth spread, so that we took it for arable Ground, and Corn was besprinkled in the counterfeit Furrows; at each corner of which were Stakes fastned, and four Nets so artificially spread, that no sooner could any thing of weight touch that ground, which is called *Geodyctyum*, but the Nets are closed on all sides, and the Prey that is taken, lyes hampered on the *Geodyctyum*. We needed not to crave entrance at this Castle, for before we came to the Gates, there met

the PYGMIES. 21

met us nine young dandiprat-Gallants, about two Foot and an half or three Foot high, attired in a party-coloured Silk, with Turbants on their Heads of Linnen, covered over with cloth of Gold, and adorned with divers splendid Jewels, about their Back was cast a Mantle of blew Sarcinet, which was gathered upon the right Shoulder with a golden Button, over which there was cast a small chain of Silver, whereon a rich Sword of about a Foot long was hung, their Legs were cover'd with fine Linnen, and on their Feet they wore Sandals of Sheeps Leather, every one bestriding a lusty Ram, with guilded Horns, and Trappings beset with sparkling Diamonds. *Eucompfus* had by this time pretty well confirmed us all in the opinion, that these were *Pygmies*; so that we did not much admire at the

C 3

strange

strange Equipage of such dwarfish *Orlando's*, but bowing our Bodies to them, stood still in a posture to receive them, when three of the formost, and as it appeared, most Noble of them, turning back, and making their followers to stand, of a suddain, sprung, as it were, with one consent, from their Ram-Horses, and with admirable celerity coming up to us, first boldly beheld our Faces, and then in the *Indian* Language bad us all welcome to their Countrey. *Encampment* and my self, and another Friend of ours, having formerly for some years Traffick'd in the *Indies*, made shift to understand them, and to return them an assurance, that we came in peace, and desired only to Sojourn so long in their Country, as to repair our lack of Provision, and by observing their Customs to encrease our Knowledge. They having

the PYGMIES. 23

having assured us of all that might conduce to our satisfaction, entreated us to follow them, pointing to the Castle, which they called the Royal Bulwark: Then they nimbly remounted, and placing themselves before our company, two others on each side, and the remaining two behind; in this order we all moved towards the Royal Bulwark, they riding softly with us. But when we came to the Gates, one of their Company took from his Neck a small Rams-horn, tipped with Silver, and ty'd with a Silken Cord, and having blown three blasts with such strength, that he was forced to stagger in his Saddle, the Castle-gates were immediately opened by twenty Men, who pull'd them wide by silken Cords, which were fastned to the Gates with Silver Rings. And they dividing themselves on each side the

C 4

folding

opening Doors, stood still, affording us a large passage, when the three Chiefs, that went before us, alighting, gave their Steeds to their Servants to put them up, and walked straight before us into a spacious Hall, where was an Ancient Gentleman about three Foot and an half high, with a Coronet of Gold, beset with precious stones, and a long Robe of flowered Satin, all be-laced with Spangles, who stood leaning on a staff to bid us welcome. The three *Heroes* ran to meet him, and having fell on their Knees, pointed back to us, and said something, as we thought, on our behalf; when having raised them up, he walked forward, as well as his age would permit him, to meet us: We were now all entred into the Hall when he came to us, and having yielded him as profound respect as was possible, he re-saluted

ted us, and making signs that we should move forward, presently those twenty Men, who had opened the Gates, came in loaded with Velvet-Cushions, two of them to each Cushion, and placing their burthen decently on each side of a very small, but stately Chair, they brought in two Courses of Cushions more, which made thirty in number, as many as our company were, besides the four Servants and *Pandreson*, whom now we could no where spye. At this time the Sun began to decline his golden head, and feeble Day seem'd ready to faint under the burthen of twelve hours, when an hundred young Virgins, cloathed all in white Sarcenet, entered the Hall with burning Tapers in their Hands, which they placed in Golden Sockets, that were made on the sides of the Hall, and so retired with

a solemn silence. And here I began to think nothing wanting to a complete entertainment, but a good Supper, and my Stomach being something importunate, while the looks of our Company put me in mind of their necessities, I could no longer forbear, but rising from my Cushion, came before the Ancient Gentleman, who was now ready to sit in his Chair of State, and first bowing my Body three times, (a fashion which I observed in them) I unfolded our condition to him in the *Indian Language* to this purpose; *Great Ruler*, (*Eucompsus* smiled at that Epithet) of the *Bulwark Royal*, we all easily perceive, that our Treatment here is as Noble and Magnificent as the highest ambition could desire; but our hungry Stomachs put us in mind to satisfy them before the Eyes, that being a work more necessary for Nature, and help.


the PYGMIES.

27

helpful for all other operations: — I was going to proceed, when he smilingly interrupted me, and told me, he knew all this before, having read in our Countenances, that we wanted both Food and Sleep; and therefore, he said, he intended not to trouble us with any Discourse or inquiries that Night, but only to take care, that after a good treatment, (which would be brought up presently) we should be conducted to our several rooms, and there left to our repose. For he said, about two or three hours before, some Children of his Chief Goat-herds, had given him information of our arrival; and that though they had never seen such tall Men before, yet he had been long acquainted with Men as big as we, having frequently entertain'd Embassadors from the *Matrobians*, a People of the same *India*; and having himself,

with

with his three Sons, gon on several Embassies to the neighbour Nations. While he was making this brief relation, the 20 Men brought into the Hall store of Goats-Milk, in Silver Dishes, each whereof was born by a couple of them, both for state, and perhaps because they were too heavy for one of them to bear, and fetching two Courses more, till we had a Dish for every one, they softly retreated; after which a couple of Gentlewomen brought in the Spoons, made of a certain bright Shell, and after that, ten of those twenty Men came in, every one with a fine wrought Basket on his Head, wherein were three Cakes, about the bigness of a six-peny Loaf, though not so thick, made of purer Flower, than any part of *Europe* yields, and so fragrant with Spices, that the greatest Monarch in the Earth

Earth would not desire a finer Manchet; and lastly, there was set before each of us a Bowl of pleasant and wholesome Wine, called by them *Zythus*, made of the Vine *Persephonodia*, which *Zagreus* planted there before the Birth of *Bacchus*; a Wine more like Nectar, than any drink of Mortals. We were going to fall on what was set before us, when the suddain noise of a golden Bell made us forbear, and look out, till a tall, slender, and comely Personage appeared in a Robe of purest white, constellated with the figure of the Celestial Bodies, and on his Fore-head this mark  in a golden Meddal; who taking up a Cake of Bread, and standing on an Ivory step, spoke thus in *English*; O Thou, who though never fully comprehended, art signified to weak Mortals by the sign which I thy Servant continually bear on my Fore-

Forehead; whom our Nation adores
and magnifies above all powers, shew
down thine heavenly Benediction on
these thy Creatures, and hear this
Prayer of mine, for thy Compassions
sake, in the behalf of these Strangers,
who come from a place, where thy Sal-
vation is known, that they may re-
cover strength thereby and refreshment
from their Travail; Grant this, O thou,
who wast a stranger in Egypt, and a
Sojourner in Bethlehem, for thine
own most meritorious sake: So be it.
While he was saying this, he ex-
pressed so much fervency, that it
struck us with a devout veneration
and respect of his person; nor did
it a little amaze us to hear him use
our Language with such freedom,
as if he had been an English Native;
but his suddain leaving us, gave us
opportunity of eating our Suppers,
which we did with good Stomachs,
till the first brunt of our Hunger
was

the PYGMIES. 31

was fatiated, and we began to feed more leifurely, which afforded us time to feed our Eyes too with the Splendour of our entertainment, and the rarities of the Hall; which was all hung with rich Arras, whereon was pourtrayed the Story of *Phryxus* the Son of *Athamas*, here he swam over the yet un-nam'd River on the golden back of the Ram, and here the timorous Girl befallen off, still struggling with those Waves, which her death has made so famous; and now the Hellespont, as seeming content with so great a Sacrifice, smooth'd its frothy cheeks in calmness. On an other side was a lively description of the Fight of *Damascen* (an Earth-bore Gyant) with the Dragon. How young *Tylus* walking by the banks of the River *Hermus*, chanc'd to touch with his Hand a sleeping Dragon, being ignorant what

what it was, but the incensed Creature bending back his Neck, and opening his impartial Jaws, ran against him, and lashing his sides, shook the Tempestuous burthen of his fatal Tail, which he cast about his Neck in undissolvable Spires, still sending from his poisonous Throat the frothy messengers of indubitable death: This was the only chain which grim *Lachesis* allotted the youth, though glorious with dazzling Scales, yet most pernicious to the wearers of it; and in the embrace of this, like a sweet Flower covered with Dew, he bow'd to the Earth, and left the Nymph his Sister, to mourn his untimely fate: She forgot not a pious Groan or two, and then went in search of the Dragon, to know how big he was; for it was not one Travailer, nor one Shepherd he had destroyed, nor was

Tylus

Typhis alone slain by him, nor did he only feed on Beasts while he lay basking in the Wood, but often tearing up a strong Tree with his Teeth, he would swallow it, and often drawing back a Travailer with the very force of his magnetick Breath, he had been seen afar off to receive an whole Man in his gaping Throat. The Nymph *Meroe* saw from far this Murtherer of her Brother, and was shaken with horror, to behold the thick rows of his pestiferous Teeth, and the Crown of Death circumscribed in the limits of his wide Throat. And making sad lamentation in the Wood, she met *Damascen*, the huge Son of Earth, whom contention had nurs'd up, and *Lucina* her self had arm'd; an Infant, yet terrible; a Suckling, yet Warlike, and a Child of more than humane strength: Him the
D Nymph

Nymph beholding near a side of the Wood, fell on her Knees, and sobbing mournfully, shew'd him the Monstrously-crawling Murderer of her Brother, and poor *Tylus* yet struggling with death in the dust. The Gyant gladly undertook her quarrel, and wrenching up a huge Tree from his Mother Earth, he presently came before the cruel Dragon, who had by this time sounded the trumpet of his horrid Hissing to the Battle. Never were two such Monsters met together, the one covering near fifty Acres with his Scaly folds, the other threatening the Stars with his lofty front; the fearful Dragon had soon ty'd the Legs of *Damascen* with a double Sphincter, and opening the gates of his Teeth, with an enraged look, that breathed death, he darted at him the moist weapons of Poison from his Lips, and

and leap'd up towards his Head:
But the proud *Damascen* scorning
such familiarity with a Beast, easily
repell'd him with his Hand, and
smiting him with the Oak on his
Temples, he rooted the Tree once
more, sending it and death toge-
ther into the Monster; who folding
himself up in close wreaths,
lay dead on the Earth; when of
a sudden the Female Dragon com-
ing by, as it were on purpose, saw
her dead Male, and presently ha-
stet to the herbiferous Mountain,
whence cropping with her vipe-
rous Teeth the Flower of *Jove*,
she brought back the Medicinal
Herb in her Lips, and presently
apply'd it to the dry Chaps of the
dead Serpent; the hinder part of
him was now lifeless, the foremost
moved, and lovingly joyn'd it self
to the other part, which now
recover'd motion too; thus having
D 2 drawn

drawn his returned Breath through his cold Mouth; he soon after began to open his Throat and send forth accustomed Hisses, and so returned with his loving Mate to his secret Den. And then fair *Meroe*, who beheld all this, took up the Flower of *Jove*, and applyed it to the Mouth and Nostrils of her breathless Brother; but the vital Herb with its Virtual leaves, re-insouled the Body, and forced his departed Spirit to return again, infusing heat and life through every part: At this Young *Tylus* rose again, like a Man who after his nocturnal Sleep shakes off the Eye-binding shackles of lazy *Somnus*, and leaps from his Bed on his vigorous Feet; again, his late congealed Blood began to run its wonted circulation through the channels of the Veins, and his newly released Hands began to actuate his

Face

Face was reinvested with its former Beauty, and strength returned to his Body, light to his Eyes, and speech to his Lips. On an other side was pourtrayed the contention of emulous *Arachne* with the Goddess *Minerva*; but the most admirable rarity there was the Spiders Web, which was made by Metamorphosed *Arachne*; never were threads so small, so artificially wrought by any humane Hand before. These representations and more were expressed to the life on those ingenious Hangings, which while we curiously run over, our Stomachs had remitted much of their former rapacity, and we had leisure to ruminate on the wonderful and undeserved Civilities we had received from so small a Nation, not only sometimes remembering the goodness of their Bread and Wine, but often

reflecting on that admirable skill had been shown in the Work on the Arras, at which time we, seeming not to employ all our Organs at Supper, were surprized with such an Harmonious Consort of Musick, that every Sense seem'd converted into that of Hearing, and our Apostate Appetite, to prefer this Auditory Banquet. Which so inflam'd the Aery Soul of *Encompsus*, that being very dexterous in that faculty, he warbled out *extempore* this rapture with a most sweet and low Voice to the *Indian* Tune, which was then play'd.

I.

*What sound is this, that captivates mine ears,
 Inthralls my Sense, and wings my Soul;
 Jove sure, if he this Consort hears,
 Stands listening from the starry Pole,
 Contemning all the Musick of his Spheres,
 Though mixt with Ganymed's nestarean bowl.*

II.

II.

*Such Numbers did from the Orphæan Lyre
 Enliven quick-ear'd Trees, and move
 In decent Dance, (if Fame's no liar)
 The whole admiring Thracian Grove,
 So Phæbus did with Mercury conspire,
 When Peleus wedded his Nereian Love.*

III.

*Such Numbers from the skill'd Amphion fell,
 When stones kept measure to his sound,
 When temper'd Air could work so well,
 And potent Verse so strong was found;
 It made rough Quarries by the quavering spell
 Jump in Symetrick Piles the City round.*

IV.

*But since (wise Nature) thou hast freely made
 So small a Race so great a Quire,
 Since they our privilege invade,
 And mount as high as we or higher
 In thy great Secrets: hence small thing be said
 The fittest things to Love, and to admire.*

And here the Musick ending, his Pegasean heat was a little cooled, when the youngest of the Three Heroes (who the Ancient Gentleman before called his Sons) stept behind *Eucompsus*, and having obligingly commended his Voice, he thank'd him for the Honour conferr'd on their Solemnity, and confessing that by a familiarity with his Country Priests, he had attained to so much knowledge at least in the *English* Tongue, as might make him perceive the drift of his Song to be in praise of that Consort, he therefore desired to be permitted to make his return in the like nature; which *Eucompsus* gladly condescended to, and whispered to me and my Friend his intent, so that we were almost Ear-starved with expectation of that genial entertainment; when of a suddain, the Musick having play'd

the PYGMIES. 41

play'd one Preparative, the Spirit of the young Heroe was so ravishingly elevated, that soaring above the usual pitch of meaner Poets, he warbled forth, with the most gratingly surprizing Voice imaginable, this Song in the *Indian* Language.

I.

*'Tis not our Musick (Strangers brave)
That can your Senses bind;
Our Verses no such Magick have
Your Generous Spirits to enslave:
Alas! You're too too kind.*

II.

*Yet from the heat of Phæbus rays
We're not so far remov'd,
But that we sometimes purchase Bays,
And wander through those flow'ry ways,
So much by Muses lov'd.*

III.

III.

*But since the Sacred Treble-three
 Now in this Castle dwell ;
 (For you have brought them here we see)
 We hope our Canto's may agree
 Some other time as well.*

IV.

*But now, fair Nox, that dost attire
 Thyself in Sable Vest ;
 Be thou propitious, we desire ;
 While these kind Strangers do retire,
 And sweetly take their Rest.*

After this favourable *Vale* , the residue of our Supper was taken away , in the same order it was all brought in, and immediately, upon the ringing of the Golden Bell, the Priest, which they call a *Dramesco* (*i. e.* a representative of Christ) returned in the same Habit and

and manner as before, who mounting on the aforementioned Ivory Basis, returned the Thanks of the Guests to the Supream Deity in these words, *O thou ineffable Being, whose Goodness is as boundless as thine Empire, in the name of these Strangers, I thine unworthy Substitute, return thee deserved Thanks for this present comfortable repast, as well as thy daily favours to them; beseeching thee, that as their weak Bodies, through thy Mercy, are nourished with daily Food, so their immortal Souls may continually be satisfied with the Spiritual Banquets of thy Grace, that both their Souls and Bodies may joyn in a pure Life, to the Glory of thy Great Name, and the Health of their own Souls: Grant this of thine unspeakeable Clemency. So be it.*

Having so said, he blessed us, and bad us rest in Peace; adding, that he would see us the next mor-

morning, and confer with us; at which saying, we all rose up and bow'd to him, which he seem'd to take no notice of, but went directly out of the Hall; after which there came in four Damsels (who were of the hundred fore-mentioned) with lighted Tapers in their hands, who approaching to me first, as being the Chief, beck'ned to me to follow them, which I did, (leaving the rest behind on their Cushions, as the custom of the Country required) till they brought me into a fair Chamber, wherein there was a large Couch, standing on four Feet of Ebony, and covered with a rich Mantle of Silk, quilted with Wool, on which there seem'd Poppies to grow: They pointed to the Couch, and set the Tapers in Sockets of Silver, which were purposely placed on each side the Couch, and so left me

me to my repose, closing the Door after them. No sooner was this done, but the most Fragrant sent imaginable began to allure my yielding Senses to a retirement; it proceeded from a Smoak of burnt Spices and Perfumes, which I suppose, the Maids, by some Tube, transfused into my Chamber through the hole of the Door. I was thinking, what a rare subject that would prove for *Encompius* to exercise his Poetry on; but indeed the Virtue of this sweet Fumigation was so effectually soporiferous, that I had no sooner lay'd my self on the Couch, and cover'd me with the Mantle, but their irresistible Charms of *Somnus* locked up my wearied Senses in the Cabinet of Rest. And so I lay, till a knocking at my Door awaked me with this Tetrastich.

Arise,

*Arise, O Man, for what is Sleep
But Death's Effigies right?
The Fates will once thy Vitals steep
In a more lasting Night.*

At which serious and apt *Memento*, I saw the Tapers began to confess themselves useless at the approach of *Aurora*, and as seeming desirous to resign their Office to a brighter Luminary, they hid their dying Heads in the Sockets, and yet in their very snuffs, left an odoriferous Savour behind them. Then I arose, and having taken a turn or two in my Chamber, and view'd the delectable and costly furnishing thereof, the four former Maids came in, and beckning to me to follow, they reconducted me into the same Hall, where having left me, four others came in with *Eucompsus*, and so every

every one in the order they sat at Supper, was conducted in by four Maids, till we were all met, and then it was found, that all of us had a like ceremony used in all respects. But while we were debating on the past occasions, applauding their Magnificence and Hospitality, the Venerable *Dramesco* came in, according to his promise, and desiring us to sit down on our Cushions, he himself mounted on a Step of Ebony, opposite to the Ivory Basis, and made this following Discourse to us.

Friends and Brethren, first of all, as English Men, I bid you welcome, but as Christians, I embrace your Society. That Basis of Ivory being Consecrated to Holy Uses, I never stand on it, unless while I am Praying or Praying of God; but this whereon now I am, is the place where I usually Discourse,
and

and it is of this colour, to signifie, that all other talk is as much below that, as black is contrary to white. But these things are obvious, and of themselves explicable enough. I suppose you may all wonder to hear me speak so readily your Language, in so remote a Country; but you must know, that our Dramesco's, whom you call Priests, are taught from their Infancy, all the most known Languages of the world, which for the most part, we in a pretty manner attain to, notwithstanding the brevity of our Lives, which never exceeds forty Years; nay we count twenty a sufficient Age, though many attain to thirty; but forty, as I said before, is the highest apex, to which our Life can or did ever climb. And yet, some among us, have been found able in all the Sciences, and skill'd in fifty four Languages; a thing, which to the Europeans may seem incredible, but as soon as they know our circumstances,

stances, it will not prove so difficult to believe. For the Nature of our Climate, it is so providentially disposed, as if Heaven intended to compensate the deficiency of our time in a more vigilant aptitude to Industry; for he that is most wearied with Labour among us, in the space of twenty four hours, requires but one three hours Sleep, by which only he is sufficiently invigorated and refreshed. Besides, we have the presence of the Sun two hours and an half sooner than any in Europe, and find him setting but an hour sooner, so that our day gains of them one whole hour and an half; moreover Nature has enriched this Soyl with a sovereign Plant called Anthypuum, the Berries whereof being made into a Drink, do refresh us as well as any Sleep, and save us the loss of time; so that though our Bodies are so inconsiderable, and our Tears so few, yet our Life may be

E justly

justly reckoned the longest and most proper Life, because it is hardly ever, and then but for a small time deprived of its operations, by that silent unactive Interregnum of Sleep. And I remember to have heard of such a Drink, among you of England, which is called by that improper name of Coffee; you count that a great help to vigilancy, and so I grant it may be, but I can assure you, it is made of a Plant which is the bastard Plant to our Anchypum, and has scarce one scruple of the Virtue which belongs to ours. I suppose, it is the way of Heaven to bless each soyl with those Fruits which are most congruous and agreeable to the disposition of the Inhabitants, and most profitable and necessary for the sustenance of the Country. Our people are for the most part Husbandmen, Gardeners and Keepers of Cattle; only two Hundred thousand of the Commonalty are in especial employ'd

ploy'd in digging of Mines, which abound here, and coining the Gold and Silver, though there are but 50000 of them work at it yearly. Others make it their Trade to work in all kinds of Silk, to make Tapestry, and Quilted works, and to make Apparel for the rest of the Nation. Others that are of the Militia, are sent every Spring to the Sea-side, to break the Eggs of the young Cranes, and kill the old ones, as many as they can. Thus, every one is helpful to another; one sort manures the Ground, another defends the Country: Another Cloaths us, another Feeds us, and another helps us to Barter for what we lack, by enriching our Coffers: So that every one being content with his Profession, and every Profession being sufficiently gainful, (because we are all Industrious, and know not those luxurious wayses of spending, which others practice) those that have much have but enough,

and those that have little want nothing. Now the desire of Riches being unnatural to our Constitutions, and the wayes of Deceiving being unknown, while every one enjoys his own, no body is in want, and our own Soyl yields us as much as the whole world could. Hence having no need to fall to base practises, we are all exercised in our own Vocations, and when we are Old we leave the practice and gains of our Trade to our Children, who, (as we wrought before to maintain them) are now, by the Law both of Nature and our Land, forced to nourish us, which they do most dutifully: But if any neglect it, as I never yet could hear of more than two, the Judges, that go about to look to such things, bring them from their Fathers House, and having caused their Eyes to be pull'd out, and branding them with the Figure of a Viper in their Fore-heads, they send them forth, thus helpless, into the Fields,
and

the PYGMIES. 53

and so those who refused to nourish their Parents, are now uncable of finding nourishment for themselves; but being hated and abhorred of all, who see them so stigmatiz'd, they wander about, till they dye deservedly miserable. And here the Good Man having made a pause, and looking stedfastly on me, I thought fitting to make some reply; and thinking nothing could prove more acceptable, than if I should retaliate him, by a narration of our Customs, I prepared to answer him in that kind, though I was ashamed to see how these small ones exceeded us: But yet, because I doubted whether he might not have attained to the knowledge of them, as well as of our Language, I first chose to ask him, whether he had ever yet been acquainted with our wayes of Government, or would desire to hear any News

from us? To which, he thus returned. About 2660 Springs past, (for we commonly use that part of the Year in discourse, for the whole; it being the only memorable time for Action with us) there came into our Country an Indian Brachman, (for so their wise Men are called) the first Stranger that our Annals make mention of, called Melesigenes of a comely Personage, tall and long-Visaged, his Eyes black and sharp-sighted, his Hair and Beard as white as Goats-Milk; his Complexion Sanguine; and in short, his Aspect such, as could allure Mens love, and enforce their respect. He was no sooner seen by some of our Nation, but they received him as a God, adoring him and offering him Presents; but when the King of Gerania (which is the Name of our Country) heard of him, he came himself to do him Honour, and carrying him into the Temple of Jupiter,

Jupiter, who was then God of the Land, made there a sumptuous Feast for him; at which, he having Eaten little, and Drunk less, came to the King, and spake to this purpose in the Indian Language, which was scarcely then understood by our Ancestours. O King! I am no God, nor Person that merit such Divine Honours, but a Gracian Born, and a Man that have Travailed most parts of the known world, to increase Knowledge. I have been in Egypt, and seen the wisdom of their Priests and Magicians: I have been in Persia, and conversed with their Magi. I have noted the Holiness and Religion of the Jews, and read the Poetical writings of their Learned King David; I have also examined the skill of the Chaldeans in the stars; but preferring the strict and temperate Life of the Indian Gymnotophists, I have conversed with them above this

ten Years; so that now by my Speech, Habit, and Profession, I seem a Native of that Country. But of all the People I ever met with, none, as yet, have appeared to me to Live so irregularly as your People do, who though they are naturally well inclin'd to Hospitality and a sense of Religion, yet being destitute of a sufficient Lawgiver, they live among themselves more like Brutes than rational Creatures. In short, give me Authority, O King, and I shall so employ my skill in cultivating their Manners, by wholesome Laws, and in Modelling your Government by good Policy, that you shall have cause to remember me for ever. At this saying, the King fell down before his Feet, and testifying his ready acceptance, committed all his Affairs to the Discretion of this Stranger; but would suffer him to reside nowhere, but in the Temple of Jupiter, with the Priests of that God,

God, partly, because he esteemed him next that Deity, and partly, because no place beside in that Province was big enough for the reception of such a Man. Here then he abode, and after he had instituted all those Laws, whereby this Land is yet governed, he divided, for increase of Knowledge, two Places, which he called Lescha's, the one for the Dramæscos or Holy Men; the other for the Talcomummi, which you call Lay-Men; and added this difference, that the Dramæscos should be bred there, and trained up from their Child-hood, in all the known Languages, and after the attainment of them in the Mysteries of Theology, Ethicks, Metaphysicks, Astronomy, and Geometry, only; and that the Talcomummi should only know the most proper Dialect of the Indian Tongue, and in that find out the Secrets of Nature, studying Logick, Mathematicks, Musick,

and

and Ethicks, which comprehend all the liberal Sciences; and to this intent, he left us Forty Volumns, every one in a several Language, which he ever bore with him, being light Rolls of Parchment; one whereof, contained the writings of Moses, David, and Solomon; adding, that they had been Servants to the true God, and that by their writings, he had perswaded himself, how the Heathen Gods should shortly be demolished, and the true God manifesting himself to the world, should teach Men a way to serve him; in the mean time he left us in our Lescha this wonderful Prophecy:

Χῖ πρῶτον, ῥῶ ἑνὶτα, τότ' ἑξήκον ὀγδοὺ ἰῶτα,
 Ἑξήκοντα, ὁ σαρπρὸν καὶ ἄλλον σῖγμα ΣΑΩΤΗΡ.

Which I may thus English to you,
 Six hundred first, one hundred then,
 And after ten;
 Six, seventy and two hundred more
 will bring to you the SAVIOR,

He

He said when this number of Years was complete, which is 986, we should understand the Prophecy: Now, which is strange, those Letters in Greek, which make this number, being joyned together in that order he placed them, do constitute the word *Xeist*, Christ, who was Preached to us in that Year, which this Prophecy foretold. After this he ordered such Castles as these to be made in such places, that may most annoy the Cranes; and shew'd us the Nature of three most useful things, the one of the Tree which he called *Geranophonon*, which signifies a Crane-killer; for if a Crane doth but touch it, it makes the Claws or Bills, or any other part, that touches it, to fall off, and soon destroys that enemy of ours: Then he shew'd us the use of an Herb called *Moly* by us, but by him *Cynocephalea*, which being beat to Powder and drank in Wine, is a sovereign Remedy against Witch-

Witchcraft and Poison. But this most profitable Antidote, whose chief Virtue lies in its Root, is so deep and strongly radicated in the Earth, that we ought to use our utmost care in digging about it, for fear of breaking the Root. And lastly, he taught us the manner of making that Drink, which we use instead of Sleep, and therefore he called it Anthypuum. And having done all these things of love for us, in the space of eight or nine years, he told us he would depart now for Greece, and promised to mention us to the world, in the writings he intended to publish, which he said, should comprehend the Vigour of the Body, and strength of a wise Mind, as a means to eternize his Name, which, though first he said was Melesigenes, he afterwards acknowledged it to be Homer, that is blind, because his Country-Men seeing him not overcome as others, by vain Pleasures, which
begin

the PYGMIES. 61

begin at the Eyes, they counted him as blind, and therefore, called him Homer, never considering, that the quick eye of his Reason and Virtue had purposely closed the Eye of Concupiscence, with which, as long as Men see, they themselves are no better than blind. But when our King heard of his intended departure, after all his Prayers, perswasions, and promises proved ineffectual to stay him, he offered him many large Favours, which when he refused to accept, the King begg'd of him to say what he should do for his sake, that had done so much for our Country. He only desired him to do three things; first, to Erect a Temple, bigger than that of Jupiter, and Dedicate it τῷ ἰδεομένῳ Θεῷ, to the God that was to come, and to honour him with no Sacrifices, but of continual Prayer and Praises, and to that end to institute a Quire with Songs and Musick, to Bless and Magnifie

nise him ; Then he desired him to give his mind to Hospitality ; and to that purpose , to provide Two hundred Chambers in every Castle , and to furnish them after the manner you saw your Lodgings furnished : And lastly , he desired him to transmit his Laws to Posterity , and to choose out every Year some of the gravest and justest Talcomummi to expound the Law to the People , and to select out of them two Judges for every Province in his Dominions of Gerania : First, for the Province of Gadozalia (so called, from that King Gadozal) where is the chief City , and the largest Men of all the Pygmies , who are also the longest liv'd and best Learned, Secondly, for the Province of Homeria, which took name from that Gymnosophist , where the People delight chiefly in Caverns and Cottages , built of Mud , and adorned with Feathers and whites of Eggs. Thirdly , for the

the PYGMIES. 63

the Province of Calingi, where the Pygmies are the smallest of all, Marrying at five years of Age, and not living beyond twelve; who chiefly feed on Fish, which they take from the River Arbis, that runs through their Province. And lastly, for the Province of Elysiana, so called, for its wholesome Air and pleasant Situation. All this the King Gadozal promised and tharata Smore by his Scepter, which was made of Wood, and plated over with Gold. And so that God-like Man left our Country, and left an Eternal Memory of his Acts with us, which the grateful King strove to encrease several ways; as first, by a golden Image, representing Homer, giving Laws to the Pygmies, with this Motto, —

Ἄνδρες Πυγμαλῖται νόμον ἔστω δαίμων Ἰδναα.

To Pygmies I their Laws did give,
And Precepts made, by which they live.

More.

Moreover, he Instituted an Order of Greek-Talcomummi; who are only permitted, beside their Mother Tongue, to Learn the Greek, both Verse and Prose, which they were much assisted in by several admirable Poems of his, (which he Wrote for them) chiefly three; his Thesmophoron, which contained all his Laws in Verse; a small one called Epicichlides; and his Margites, which, it may be, have never come to your Hands, because he left them wholly here, except some few Fragments of them, which he took with him. And this Greek Order from him are called to this day Homeridæ. But I forgot to tell you, that in that Temple, which he wish'd to be built To the God that should come, there was an Adytum called the Proseucha, over which Homer left this Distich to be wrote in golden Characters, (for we soon had learned

the PYGMIES. 65

to make Letters by his assistance.

Τὸ Θεῷ, τὰ μὲν ἐδίδαξεν καὶ ἀχομένους καὶ
ἀνύκτους

Ἄνθρωποι, καὶ τὰ δὲ λυγρὰ καὶ ἀχομένην
ἀπὸ πάλλε.

which I thus English for you,
because every one may understand
me,

O Son of God, give us what thou seest fit,

Whether we pray for it or no;

But as for Evil, never give us it,

Though foolishly we wish it so.

And thus, by this mans means,
we have not only lost our Barbarism,
but arrived to a pretty degree of Know-
ledge, and have a way to understand
the Language, Customs, and Govern-
ment of all Countries, especially since
these Indies have been so open, for
the Indians learn of English or
Dutch Merchants the Affairs and
Transactions of other Countries, and

F

from

from them the Brachmans learn the same, and they, in memory of Homer, send to us every Year with writings of those Matters.

Here he paused again, and *Eucompfus* being a great admirer of *Homer*, began to be altered in his Countenance, with a more than perhaps moderate Joy; which, I verily believe, came but little short of a rapture, and would have soon extemporized an Ode or so, had not the three young Squires come, who making very low Reverence to the *Dramasco*, he went straight out of the Room, bowing to no Body; for it is a Law to the Priests, never to bow their Bodies to any but God, as being above all others, by virtue of their Function; likewise they are never to be seen in publick, unless standing, to put them in mind of the uprightness of their lives, and to make them
more

more watchful and diligent. Soon after, the Ancient Gentleman came in, and gave order to bring in our Breakfast-Dinner, (for it was instead of both, and between the time of both; they in that Country having but two Meals a day) which was done after the former manner, the *Dramasco* still beginning and ending the Meal with his Orisons. But after Dinner, while some of us were reasoning on the absence of *Pandeison* and the four Servants, not being able to imagin what was become of them, we saw him come with them very cheerfully into the Hall, appearing as well and sound as ever, which put us into no small admiration, considering how late it was since we left him in that miserable plight. But we soon heard him from his own Mouth acknowledge the wonderful skill of the *Talconummi*

Physicians, and their wholesome Provision, made for Wounded or Sick, so that they keep none under their Hands above a day or two; which great proficiency in that faculty, cannot be attained to by other People, because, no where else are found such good Simples, such Sanative Drinks, such learned Treatises, and rare Experiments, such exquisite Care and Diligence, and such moderate and wholesome Diet, and perhaps such faithful Physitians too. And then I understood by him, how, at our first entrance, he was taken by the two hindmost Gentlemen, riding on Rams, (it being unlawful for Sick Strangers to enter the Hall) and suddainly laid on a Chariot, drawn by six Hee-Goats, and carried to *Physician's-Lescha*, where his Servants attended him, and in that short time his Arm was
Set,

the PYGMIES. 69

Set, and the rents of his Face closed up to admiration ; nay, and his very Cloaths were so neatly ranter-draw'd , that no man living could ever discern they had been torn. Which kind usage made *Pandeison* as obstinately now affirm them good Angels, as before he would make them appear to be Imps of Hell. And indeed that fall made him afterward stand the surer ; for where before he thought every Bush a Murtherer, and every breath of Wind a flat-t'ring Traytor, considering now the ill consequences of such pusillanimous Cowardize, he bore himself for the future with a far more virile and couragious Resolvedness.

But now the Ancient Gentleman sat down among us, and bad his three Sons to discourse with us, about what he had ordered, when

the youngest of them placing himself near *Eucompsus*, began this relation: worthy Gentlemen, seeing your selves young and vigorous Blades, and being, I doubt, not well skill'd in Military affairs, you would take it kindly, I presume, if we should deliver unto you the true manner of our War with the Cranes, it being impossible, that you should be ignorant of our Antipathy. To prevent therefore your modesty, according to the General, my Fathers Orders, I shall tell you the whole Story, that when you talk of us to the Europeans, there may be no mistake. And first, you must know, my Father, whom you see, is the tallest Man, the most Aged, and has been the best experienced in this whole Realm of Gerania; when he was twenty Years old, his first Wife, my Elder Brothers Mother, dyed for grief, that one of her Sons had been slain by the Cranes in a fierce skirmish;
after

after that, the late King Pantalcus requested him to Marry his Daughter, which he condescended to (though he came of a more Honourable race, from King Porus his Dwarf) and then he was created Generalissimo of all the King's Forces, Lord Hospitaller of Geranea, and his Governour of this Castle; to which he no sooner came, but in revenge of his Sons Death, and for love of his late Wife, he invented this most artificial Snare, which you saw from the high Ground, on the Battlements of our Castle. For the Cranes being the only causers of Famine in our Land, by reason they are so numerous, that they can devour the most plentiful Harvest, both by eating the Seeds before-hand, and then picking the Ears that remain: My Father, to deceive them, hath caused Earth to be spread over the Roof, and to be raised into Furrows, which are purposely full of Seeds, by which these Creatures,

(though very wise) being cheated, when they think to fill themselves, and prejudice us, not only lose those hopes, but their Liberty and Lives, being made a Prey to our anger. So that, where other Lords of Castles are scarce able to pay their Tribute of one hundred Cranes Heads yearly, my Father, though he has an immunity from all such Taxes, as being the Kings Brother, doth freely, by the help of this Snare, present him with two thousand Heads a Year. Now, (not to mention my Fathers Acts, which are more than any History can equal, in respect of his Stature) every Spring-time, I and my two Brothren go mounted, as you saw us, with those six Captains of our Horse, and their Companies, down to the Sea-side, where the Cranes build; at the first bleating of our Goat-Horses, all the old Cranes leave their Nests, and in them their young ones, and fly about us with great fury, for
they

they are very sensible of our Hostile intent ; then our Valour is most conspicuously signalized ; for as they will sometimes daringly come on the ground and endeavour , with their strength , to push us beside the Saddle , some of us have been so bold to throw by our Weapons , and setting our selves firm , to catch hold of their long Necks , notwithstanding the many Wounds of their sharp Bills , and so wringing their Heads from their Bodies , to put them as Trophies under our Belt . And thus my Father hath often said , that day his young Son was slain (for being then but tender , yet venturous , he seperated himself from the rest , and having transfixt nine of them through with so many Darts , when all his Weapons were gone , he was dismounted , and wounded to the Heart , with one of their long and sharp Bills) that day , I say , he hath said , and all men acknowledge , that to comfort his
Wife

wife for that loss, he presented her with five hundred Enemies Heads, and three hundred dozen of their Eggs, all taken and slain with his own hands and my elder Brothers. And many such encounters we have had and must have every Spring-time; but for all this, they are so numerous, that in Seed-time they come in Shoals to spoil the Husband-man's hopes, and our nourishment; There we being both Horse and Foot, stand ready with Darts, Slings; and Staves, to assail them with all our Vigour. They chiefly aim at the Head and Face, but those places we have guarded with an Helmet of that fatal Wood Geranophonon; which, whoever of them touch, are sure to dye. Now, that these Creatures may not seem so inconsiderable, besides the advantage of Flying and equalling us in Bulk, but far exceeding us though mounted in highth; they are very wise and strong, as may be argued

the PYGMIES. 75

gued by that immense way they fly after our Harvest, which they alwayes expect. When they begin their Airy Voyage, they all agree together, and rank themselves in the perfect form of an Oxygonical Triangle, something like the Roman wedge, the acute Cuspe whereof not resisting, but penetrating the Air, still widens the Gap, and quite takes off the force of the opposite Wind, which would else scatter and disturb their March. Their Flight is to the sight very lofty, the King flying formost, whom they elect: In the Reer they place by turns, a certain number, who are to direct and encourage them with their Voice, and keep the rest all silent. At Night-times they set a Sentinel, or a Corps du guard, holding a Pebble in their Claws, which being let loose in Sleep, and so falling, rouzes them again to the watch, and makes them ashamed of their supine negligence. In the
mean

mean time the rest sleep securely, hiding the Head under the Wing, and standing alternately on each Foot. Their King sees forward on the March, and fore-tells what he sees. We have some of them tamed in our great Tower of Ainodnol, and these will wantonly make rounds, Dancing very pleasantly, though irregularly. It is known to your Men, that when they would pass over the Sea, they wisely choose the Straights between two Promontories, which we call Creumethopson and Crambis; by which means, when weary, they rest themselves. Having pass'd half way, they cast the Pebbles from their Feet, and the Sand from their Mouth, when they have touch'd the Continent. which Sand they took, that by their silence, they might escape the knowledge of those Eagles in their way, to whose fury their Loquacity would else have betrayed them. For these, and
many

the PYGMIES. 77

many more of their Customs, they deserve to be reckoned a Flying Commonwealth; and some of our Poets have feigned, that because Jupiter, (who himself being a Pygmie, used to ride on the Goat Amalthæa) had been displeased at the former Pygmies for their frequent immolation of Goats (which we now hold Sacred) he therefore Metamorphosed them into Cranes, who still will fight with our Goats, and having formerly been Husband-men, come now in such throngs to require the Fruits of their Ground, and to expell us the Country. But, if you please, you may smile at the fancy: I shall only add this, that from Seed-time to Harvest, we fasten a thin net-like work on stakes, over our plow'd Ground, so high, that the Cranes cannot come to the Corn, and yet the Rain and Sun-shine is nothing hindred thereby; on the sides of which expanded sheets we drive close stakes
of

of Geranophonon, which, if they endeavour to pass, it kills them. And so by our Valour and Wit we not only are Masters of our own Land, but transmit our Empire to the People of the Air, and without a tedious watch, may securely expect a full Harvest.

And here the Ancient Gentleman lifting up his staff, gave his young Son a sign to leave off, which he readily obey'd, and only putting into *Eucompsus* his hand a Volumn, which contained his own History, he rose and left his place to be supply'd by his Brother; who was of a long Visage, straight Hair, Sanguine Complexion, grey Ey'd, and of a moist Palm. He being drawn near me, began this subsequent Discourse:

Gentlemen, you having heard the Original of our Laws, of our wars and Customs, may further, I suppose, desire to understand after what manner

we

the PYGMIES. 79

we express our Love and Courtship to the Female kind, the Intrigues of Love not being the smallest part of a young Man's enquiry. First then, (for I love to be brief in talk,) where there is a lawful Affection, it can be nowhere kept so inviolable as with us. Our pretences are not long, but after both parties are agreed, they must have the consent of their Parents, (who seldome here dye before their Children are Married) which being obtained, the next New-Moon they are joyned, after which, they make a Feast, inviting all their Friends and Relations, who, after the Fathers and Mothers of both have given their donation, cast everyone, according to their ability, a certain sum into a Box, provided on purpose, which serves them for their Portion. So that Portions among us are never regarded, we being naturally more Generous than your great Nations, and not thinking
fit

fit to esteem the Compartner of our Lives by the Parents Dowry, but rather, by what Nature and Virtue hath made their own. As for that filthy Merchandize of Bodies, which you call prostitution or Whoredome, we are utterly unacquainted with it, partly, because the Nature of our Women is more modest, partly, because they have all a livelyhood with such practises, and abhor to gain any thing unlawfully; and partly, because we have such an esteem of Marriage, (which would seem vain, if other ways were suffer'd) that we count it the most honourable state of Life; and the most dreadful to violate; and therefore none are desirous of it, but they are free to enjoy it, there being no great disparity of Faces or Fortunes among us: We are all naturally healthful, all straight Bodied, all Honest and Generous, all affable and Religious; and all obliged to profess the
same

same Trades as their Parents have done, by which they attain more skill and more riches. Only, if they have many Sons beside the eldest, some are bred up for the increase of the Militia, some for the Lescha of the Talcomummi, (for the Priest's Sons succeed them in the Dramæscos Lescha) whence they either practice Physick or Law, or are Singers in the Temples, or Secretaries of Learned Men, or Councillors to the King, and nothing is ever wanting to them for the attainment of these things, for the Lescha's are maintained by the Kings Charge, and every Science is able to sustain its followers. I might tell you of our more Court-like way of winning the Ladies Hearts, of their Beauty, sweet Nature, Modesty, and Affability; how silent, cleanly, industrious and loving our Wives are; how devout, sober, and grave our Matrons; how lovely, ingenious, and

G

chast

chast our Virgins; so that this three hundred Years have given us no example of any known Whore, dishonest Wife, or immodest Widow: And so indeed it is with the Men too; only one Trebor Nostaw, one of the Talcomummi, was lately found guilty of conveying away some Goods and Monies from their Lescha, and decieving a faithful Friend, who trusted in him; for which last Fact chiefly, he was first disgracefully expell'd the Lescha, and afterward stigmatized in the Forehead with this Mark I. H. by which he being known to have proved a false Friend, is befriended by none, but cast out, to live as he can, or dye as he deserves: And such punishments are the greatest we ever yet used in our Nation; because there are so few Delinquents, and because the Shame and Misery maybe more exemplary. But I cannot so soon pass by Friendship, it being

a Virtue so honourable with us, and especially so pleasing to my self; and 'tis a common Proverb with us; Virtue and Friendship are the Twins of God. At this time I have a Friend called Mahdeen, in the Lescha of Dramæscò, so sober and virtuous, so prudent and ingenious, so notable for his universal knowledge and remarkable Piety, that the hope and expectation of all pitch on him for the future ornament of our Church, and support of the Kingdome, by his Justice and Prudence; and notwithstanding our great distance, he sends me notice of his Affairs, and I commit all my concerns that lye that way, to his hands, not doubting of his Fidelity and Discretion.

I remember a Witty Distich he shew'd me on our new contracted Amity.

Ἄυτος μὲν χρόνον οἶδ' ὅτι ἡμετέρῃ λάβειν
ἀρχήν

Ἡ φίλῃ, αὐτὸς δὲ χρόνος ἐκ οἷδε
τελευτῇ.

I know the time, wherein our Love
first mutually did bend ;
But Time Himself shall never prove
so Wise, to know its end.

which I requited with this ,

Ἡλίος σὺ μοι ἔει, σὺ μάλιστα ἔει
σελήνη

Ἡμετέρῃς φιλότιμος ἐπὶ πλέον εὖ φανε-
ρεῖται.

O Sun, thou glorious Prince of Day,
And Moon, thou Queen of Night,
The Rays our Friendship shall display,
Shall last as long as yours, and full as
(bright.

The thoughts of this his friendship
and known constancy, are now the
chiefest solace I delight in, and his
memory

memory is the most pretious and graphical Effigies of Virtue, that I can bear about me: So that though such an Affectionate Intimacy is here very usual; yet I dare affirm, that of Mahdeen and Senrab (which is my Name) to be the most defecated and sincere.

And here again the Ancient Gentleman, lifting up his Staff, put him in mind to conclude his Discourse, and give place to the Eldest Brother, who spake in this manner.

Worthy Sirs, having your minds prepossessed with the knowledge of what is most memorable with us, except what I am going to tell you; I think, your selves being put to it, could not imagin any thing undeclared of more importance, than Court matters. Of them therefore I shall briefly inform you. Our present Government (as it was ever since we knew Civility) Monarchical, the most natural and

best Government : But to omit the Stories of our former Kings (which are notable enough, but unfit for this time) I shall only give you an account of the present King. You have heard, I suppose, by the Dramæscò, that our Kingdome of Gerania contains but four Provinces, Gadozalia, Homeria, Calingi, and Elysiana; the Metropolis of Gadozalia is called Ainodnol, the most large, rich, and populous City of the whole Pygmean Kingdom; here our King keeps his Court, here is the Centre of all the Gentry and Nobility, and here flourishes the practice of all Arts and Sciences, which are highly esteemed and cherished by the King, whose Name is Sulorac, Son to Pantalcus the late King, the manner of whose Death was too Barbarous to be told to any stranger, but the Actions and Virtues of his life have already swoln many Volumns. He bears in his Coat
the

the Arms of each province quartered, a Lyon passant in chief, an open Book, whereon is written ΘΕΟΜΟΡΦΟΝ, a Fish and a Tree, the Supporters are a Goat and a Ram, the Horns Or, on the Crest a Cranes Head erased, and on that four Crowns. This King keeps the most Royal Court of any Monarch, though he maintains neither Life-guard, nor armed Men, because our Court is as content and humble as the Country, and the King himself hath protested he fears nothing but Vice and Flattery. In Apparel, I confess, they are almost extravagant, because they think Men may lawfully deck themselves with what their own Country yields, if they think themselves not better than others, because finer. But in Drink and Amorous desires they keep such a moderation, as if they were rather Nymphs of Diana than Courtiers of a King. And this proceeds from a virtuous restraint, not from a languish-

shing impotency. So that they can practice Love here, and please the Ladies, as well as the most passionate European Amoretto, but detest to abuse their Bodies where the Scripture will not permit. For Taxes, we are wholly unacquainted with them, because our King is never forced, like others, to desire a supply, the Representatives of the Nation, by the Peoples perswasion, alwayes filling the Exchequer, by their voluntary donations, not doubting of the Wisdom of the King and Council, in disposing of it. But yet, for the benefit of the Nation, it hath been a custom of our Kings, to impose on all the Governours of Castles the Tribute of an Hundred Cranes Heads yearly, which they duly pay every Spring time. There are now belonging to the Kings household, a Dramæscò, a Poet, a Philosopher, a Physician, and a Painter, with whose talk and works he is used to relax his
mind

mind from the Cares of Empire. He is a Just, Wise, Temperate, and Valiant Prince, most generous in his Largesses, and mild in his Punishments; He sends yearly to the Heads of each Lescha, to render him the Names of those, who are eminent in any faculty, with their Age, standing, and behaviour; and as he sees in his Wisdom, he provides for them rewards according to their Deserts, which must needs be a great Encouragement to young Learners. He hath lately, to his eternal Renown, instituted an Order called the Royal Lescha, for the increase and propagation of experimental Knowledge, by whose Industry, Philosophy hath been more promoted within this ten Years, than in an hundred Years before. And indeed, there is no such progress made in any parts of the world as here, in Learning and Piety; for it is an Epidemical Disposition we all have,

to

to shun our Labour, that will produce Good, nor to embrace any Pleasure that is Evil; because, if any Good thing is done with Labour, the Labour soon passes away, but the Good remains; and if any Evil is done with Pleasure, the Pleasure soon vanisbeth, but the Evil sticks behind.

And here he broke off, at the sign his Father gave, and within a while after, our Supper was brought in after the former manner. Only having understood that *Eucompfus* was a great admirer of *Homer*, and not unhappy in Greek Poetry, they brought in after Supper, a *Greek Talcomumini*, one of the *Homerides*, who was lately sent thither by the King, about some business; when the youngest Squire pointing to him, gave *Eucompfus* intimation of it, who thus accosted the *Pygmie*:

Eucomp-

Eucorpius.

"Αρχεο ἑλληνιστ' λαλεῖν, τότ' ἐρέσμαι αὐτός·
 "Ουχδ' αἰδρεῖς πάμπαν "Ομήρου ἐνθάδ' ἱκένω.

Pygmie.

Δὴ τί μοι τόδ' ἐνίπτε, πόθεν τοι δῶμα πόλις τε;

Eucorpius.

Γένετ' μοι πόρε δῶ. Λονδ' ἴνον δ' αὖτε πάλῃ.

Pygmie.

"Ουνομα σοὶ πῖον; τίω γὰρ εὖσιν ἔνομα δείξει.

Eucorpius.

"Ευκομ' ὄν με καλεῖσι παλῆς καὶ πότνια μήτης.

Pygmie.

Ναί γε μοι "Ευκομ' ὄν νῦν φαίνεται ὅζ' "Ομήρου,
 "ΑΝδ' φίλ' Μέσσησι, πόθεν μάθες ἔργα θαλάσσης;

Eucorpius.

Κλωθῶ μοι τέπν νῆσεν πόνον, ὅφρ' ἀπὸ γαίης
 Τηλόθι Βρυπάδ' πλαγχθεῖς καὶ ἀλώμεθ' αὐτῆς
 Πολλῶν ἀνθρώπων, νόον, ἄσσεα, θεσμὸν ἴδωμαι.

Pygmie.

Πρῶτον μὲ μοι "Ομήρ', ἀτὰρ νῦν φαίνεται ὁ Λονδ' ὅς·
 "Ημετέρους μὲ γὰρ τι νόμος μάθει ἡδ' καὶ ἄλλαν,
 "Οφρ' "Αγγλ' ὅφρ' ἐὼν νυῦν "Αγγελ' ἀπονεύει.

Eucorpius.

Δὲ δέ μοι ἐρεμίνω, τί περικτεόν ἔξοχόν ὄει;

Pygmie.

"Εργα Θεῶν πρῶτον καὶ γείν' ἡδ' ἐστυλῶ.

Eucorpius.

"Εἰπέ δέ μοι, πόσα ταῦτα πέλ' ἐργα μάλ' ὅφρ' ὁ εἰδῶ.

Pygmie.

Γεγάμματα τὰυτὰ λαβὼν σέο πάλ' εἰσέσει ἔργα.

which

Which short Dialogue is thus rendered in English.

Eucompsus.

*Begin in Greek, I'll answer you the same,
For not in Homer rude I hither came.*

Pygmie.

*Where was you Born? Where did you after
(live?*

Eucompsus.

*London my Birth, Cambridge did Breeding
(give.*

Pygmie.

*Tell me your Name; Names oft the Nature
(show:*

Eucompsus.

Eucompsus: Both my Parents call me so.

Pygmie.

*That shows you're learn'd and witty, Nature
(right;
But why, being learn'd, do you in Seas de-
light?*

Eucompsus.

*Clotho this toyl ordain'd, that far from home,
A stranger I to other Lands should come,
And view the Laws, Cities, and Minds of
(some.*

Pygmie.

the PYGMIES. 93

Pygmie.

Homer at first you seem'd, *Ulysses* now,
For our (and others) manners well you know
And at return your skill to friends will show.

Eucompsus

But tell me what all men should chiefly do?

Pygmie.

Duties to God, themselves, and Neighbours
(too.

Eucompsus.

But tell me, how many these Duties be?

Pygmie.

Peruse this Volumn, and therein you'll see.

And saying this, he gave him
a fair small Roll of Parchment in
very small Characters of Gold,
digested into three Columns,
which you shall find Translated
out of the *Greek*, at the end of
this Narration; and he added, how
every *Pygmie* Man and Woman
was from four Years old obliged to
read it over once a day; all their
Life long; and to that end, bore
it alwayes about in their Bosom,
excepting

excepting only that his Order had them in *Greek*, and all the rest in their Mother Tongue, which every Parent is bound to teach his Children, not only to Speak, but to Read perfectly. After all this, we thanked the Ancient Gentleman for all the knowledge imparted to us, and kindneses conferred on us, promising, if ever we return'd to our own Country, to publish their Hospitality and Goodness; and so we declared our stedfast purpose of leaving them the next Morning: which when they perceived, they professed how loath they were to part with us, and promised all possible accommodations, and so taking our leave of them that Night, we were conducted to our several Lodgings, after the usual manner. The next Morning early, the youngest of the Brothers expected *Eucompsus*
at

at his Chamber Door, who was at that instant considering and devising to speak with him before his departure; so that as their intent was mutual, their meeting found no impediment; but after the tedious ceremonies of their obliging Discourse, the young Squire embraced *Eucompsus* his Knees, and he lifting him up in his Arms, kissed his tender Cheeks, and promised to extol the Virtue of that small People, but chiefly that of him, to all the greater Nations he should come to: And saying so, he gave him a pretty considerable Volumn in *Greek*, which he had formerly composed in his youthful days, with his lively Effigies on the Frontispiece; and the grateful *Pygmie*, in requital of such a worthy present, gave *Eucompsus* many precious and choise Rarities, among which there was his

his own Picture, enchaſed with Diamonds, drawn to the life, and when unfolded, expreſſing his true Stature, which *Eucompsus* received with abundant testimony of his joy and gratitude. But by this time *Sol* had drove his Chariot almoſt half way towards his Noon-baiting place, in a high Town called *Meridies*, when the other two Brothers having loaded me and my other Friend with exceſſive Complements and Preſents, we were at laſt diſmiſſed with twelve Chariots of Proviſion for our Ship, drawn by Hee-Goats, who went directly, without laſh or threat, before us, and the nine Ram-Horſe-men accompanied us, as they had met us the other day, to the utmoſt limit of the Mountain tops, and bidding us, after we had taken out the Proviſion, to ſend the Chariots back again, they

they left us: But when we returned to the Ship, and had already spooned her for Launching, we saw those well-taught Creatures to go directly homeward in the same order they came loaded, but with much more speed: And we all admired at the Works of God, and the power of Nature, who hath made so small a People so Wise, that they fail in nothing of that absolute Dominion our selves have over the Creatures.

Χαλεῖς βασιλεὺς ὀφθαλμοῖ.

H

COLUMN

COLUMN II

You that seek Life, Pleasures, or
worldly store,
Seek God, He's Life, Joy, Riches,
and much more.

First, love your Maker, let your mind
Be chiefly to his ways inclin'd;
Still seek his Glory, and proclaim
The sacred Honours of his Name.
And when perhaps you chance to read
His mystick Oracles, take heed
That no base mingrel thought divert
The understanding of your Heart;
Pull off Sins veil, and put on Grace,
For God and you speak face to face:
Then with due reverence hear his
Voice,
'Twill make your Soul and Bones re-
joyce.

And

And what e're Law he shall impart
Write on the Tables of your Heart:
His Word is Life, his Word's a
Treasure,
Beyond all Time, without all mea-
sure.

When tow'rd his Temple you proceed,
Repent of every evil deed;
Request his Grace and special aid,
That you may practice all that's said.
With Tears your Temple purge within:
God will not dwell in Hearts of
Sin.

His Sacraments with meekness take,
And for your precious Saviours sake;
Send forth a Sigh or two, and say,
O Lord, who can thy Love display?
Who thins dost Sin kill'd Souls retrieve,
And dy'dst thy self, that we might live?
With such unfained thoughts desire
To praise Jehovah; and lift higher
Your Earth-clog'd Soul, that it may rise
Unto a pure Love-Sacrifice.
God doth no fragrant incense crave,

Nor blood of Oxen would he have;
 He such oblations doth detest;
 A contrite heart affects him best.

An Heart Sin-loathing, sweetly
 Praying,
 And not unto the Tongue gain-
 saying.

Make not long Prayers for ostentation;
 Seek peace, if you expect Salvation;
 Christ was his Fathers Love, and
 he
 Would have his Church alike to
 be,

Knit as one Soul in Peace and Love,
 Receiving Pattern from above.

Approve your self as one that bear
 The Glorious Name of Christ, and are
 An Heir to such a Kingdom's right,
 whose Glories are transcendant bright.
 With cheerfulness desire still
 You may perform your Maker's Will,
 Acknowledging all as his due:
 Believe't; He doth much more for you.

COLUMN II.

If farther you would lead a blameless life,
Seek Virtue, love your Neighbour,
hate all strife.

Honour the King; and still obey
Those, that do justly bear the
sway;

Kings are Gods Images, and so
(Next him) To them we duty owe.

Reverence those of high degree;
Your equals love, and those that be
Inferiours, study to defend:

'Tis hard to find a poor Mans
Friend.

The Embassadors of Christ esteem,
Follow their wayes; but if they seem
In manners from Gods Word to stray,
Hate what they do; do what they say.

Honour your Parents, and at need
 Their Bellies with your labour feed;
 Cherish the Poor, Honour the Old,
 All men with Charity behold.

Speak not unto your Neighbour fair
 If hate within your heart you bear;
 Freely disclose what you intend;
 There's nothing worse than a false
 Friend.

I think not that Man is truly Just
 That's undefil'd with Theft or Lust;
 But he is so, who flies away
 From Vice, and Sins not, though
 he may.

If you desire to live and see
 The comforts of Posteritie,
 Abstain from Sin; 'tis that alone
 Gives wings to Death, who else hath
 none.

If God hath lent you worldly store,
 Stew'rd-like, distribute to the Poor;
 Who Sow in Love, will Reap in
 Peace:
 Thus scatter'd Seeds bring great
 increase.

Affect

the PYGMIES. 103

Affect your Neighbour; and express

Your Charity to th' Fatherless.

What in another Man you blame,

Abhor your self to do the same.

To shun contempt, be grave, and bear

A look not proud; nor to asperse.

*Be as you seem, for time will bring
To the World's Knowledge, every thing.*

In all Affairs few Words are best,

*Wise Men act most and prattle
least.*

*Think not those powerful Men, that
be*

Subduers of an Enemy:

He's the best Conquerour, that knows

To pardon Crimes, and love his Foes.

That swayes the Passions of his mind;

And serves not Vice in any kind;

That is no slave to his desire,

Nor burns in Lusts polluting fire;

That knows to manage any state,

And scorn the threats of slippery Fate.

COLUMN III.

One Duty more, if you would
perfect be,
Love your own self; cherish your
Familie.

Honour you Bosom-Friend, and be
Her shield against all Injurie; W
Be not morose in taking wrong,
But put a Bridle to the Tongue;
'Tis a great Sin, for Man and wife
To spend their dayes in mutual strife;
For those, whose Bodies Heaven hath
joyn'd,
To be so different in Mind.
No curse more sad than that; no state
More troublesome than such debate,
If she's good, why should he complain,
If bad; bad speeches are but vain.
Silence perhaps her will may force,
But Scolding sure will make her worse.

Grant

Grant she be bad; I am you not so;
 If without Sin, the first stone throw.
 But Husbands may perhaps offend;
 And Wives their Duty should attend.
 Oh! no, if Men bad actions do,
 Well may the Women do so too.
 If any Pain afflicts the Head;
 The whole's thereby endangered.
 Shun fiery wrath; for wrath hath
 slain
 Millions of Souls and wrought their
 bane.
 Be Master of your Anger, and
 Over your Pleasures, bear command.
 Hate chiefly brutish Drunkenness,
 Which makes, Purse, Life, and Credit
 less.
 It is unfit Drunkards should be
 In any sober companie;
 And for the Sober 'tis unfit,
 That they with Drunken Men should
 sit;

 Sad

Sad Men, who lose their Stamp
 Divine,
 Changing their Shape to filthy
 Swine.

*Talk not of what's a Sin to do;
 Nor prove unto your word untrue.
 Follow your Trade, and purchase Gold,
 By justful pains, against you're Old.
 Some heap up riches many a year
 To leave unto their Children dear;
 But Riches quickly find a blast
 When Virtue will for ever last.
 If therefore Virtue you can give
 Your Children, they've enough to live.
 This is a Portion, which no fume
 Of sparkling flame can e're con-
 sume;
 This is that Portion that will be
 Their conduct to Eternitie.
 Whatever thing in hand you take,
 That you may it successful make,
 Weigh it with due deliberation:
 Nothing's more safe than consul-
 tation.*

If Fortune on your actions Smiles,
Know, she first laughs, and then
beguiles.

Nay, though forever Wealth should
stay,

Death and Time hurry Men away.

Yet still endeavour in your mind

That a good Name you leave behind.

If Providence doth cast you down,

And angry Fates begin to frown;

Be patient, and this Maxim know,

There's nothing certain here be-
low.

In all your actions take due care,

And act, as if the King were
there.

For the King's KING besure doth
spie

Your Deeds; nay Thoughts, that dee-
per lye.

Use Moderation most of all;

For too much Honey's worse than
Gall.

Think

Think on the shortness of your breath,
 Think on our loving Saviours Death;
 Let Heaven's Joys, the Worlds Tem-
 ptation,
 And pains of Hell be still your Me-
 ditation.

There's nothing certain here be-
 To

For the King's KING before death

For the King's KING before death

For the King's KING before death

For the King's KING before death

For the King's KING before death

To satisfie the Readers curiosity,
I shall here produce the *Epitaph* of
the *Pigme* Governours Son, that
was Slain in a Battle with the
Cranes, mentioned pag. 73. as
I afterwards Translated it out of
the *Greek*.

The *EPITAPH*.

Parca hujus tenuem descorsit for-
sice lanam
Et qua vix potuit fila videre,
scidit.

This Distich was writ in *Latin*,
in the front of the *Epitaph*, at the
end of which there was written
in great Letters,

BAVHVS: IANTVERP.
JESUIT. EPIGR. LIB. II.

And then followed *Evba Keina, &c.*

Thus

Thus rendered in English
 the Rights Governor's Son, that
 This Tomb doth hold
 A Pygmic held;
 Who when alive
 In Arms did thrive;
 But a Crane's Bill
 My life did spill,
 And here I have

A fitting Grave.
 If you ask why these Verses are so
 short,
 Attend and take this serious reason
 for't;
 I was but one foot long; these two
 you see;
 Though short, they are one foot so long
 for me.

FINIS

THE END OF THE FIRST PART

And then followed the second

Thus

An

*An Advertisement of Books, Sold by
Obadiah Blaygrave, at the Sign of
the Printing-Press in Little-Bri-
tain, over against the Pump.*

B*Lagraves Supplement or Enlarge-
ment to Mr. Nich. Culpeper's
English Physician, containing a De-
scription of the Form, Name,
Place, Time, Cœlestial Govern-
ment, and Virtues of all such Me-
dicinal Plants as grow in England,
and are omitted in his Book, called
The English Physician, and supply-
ing the additional Virtues of such
Plants wherein he is defective.
Also the Physical use of all Drugs
which are brought from beyond the
Seas, and sold in Apothecaries Shops.
To which is added, a new Tract of
Chyrurgery, for the Cure of Wounds
made*

Thus render'd in English
 This Tomb doth hold
 A Pygmic bold;
 Who when alive
 In Arms did thrive;
 But a Crane's Bill
 My life did spill;
 And here I have

A fitting Grave.
 If you ask why these Verses are so
 short,
 Attend and take this serious reason
 for't;
 I was but one foot long; these two
 you see;
 Though short, they are one foot to long
 for me.

FINIS

THE SECOND EPIGRAM

And then followed the
 This

An



*An Advertisement of Books, Sold by
Obadiah Blaygrave, at the Sign of
the Printing-Press in Little-Bri-
tain, over against the Pump.*

Blagraves Supplement or Enlarge-
ment to Mr. Nich. Culpeper's
English Physician, containing a De-
scription of the Form, Name,
Place, Time, Cœlestial Govern-
ment, and Virtues of all such Me-
dicinal Plants as grow in *England*,
and are omitted in his Book, called
The English Physician, and supply-
ing the additional Virtues of such
Plants wherein he is defective.
Also the Physical use of all Drugs
which are brought from beyond the
Seas, and sold in *Apothecaries Shops*.
To which is added, a new Tract of
Chyrurgery, for the Cure of Wounds
made

made by Gun-shot, or otherwayes,
together with excellent Remedies
for the help of Sea-mens Diseases;
in large Octavo, price 3 s.

*Blagraves Astrological Practice of
Physick*, discovering the true way
to cure all kind of Diseases which
are naturally incident to the Body
of Man, being performed by such
Herbs and Plants, which grow
within our own Nation, directing
the way to Distil and Extract their
Virtue, and making up of Medi-
cines, also a discovery of some
notable Philosophical Secrets,
worthy our knowledge: by *Joseph
Blagrave* of Reading, Student in
Physick and Astrology, in large Octavo,
price 2 s.

*Dr. Henry Stubbs's defence of Phle-
botomy in general, and also particular-
ly in the Plague, Small Pox, Scur-
vey, and Plurisie*, in opposition
to *Dr. Thompson*, *Dr. Needham*,
Dr.

Dr. *Whitaker*, and Dr. *Sydenham*,
also a Relation concerning the
strange Symptoms happening upon
the Bite of an Adder, and a Reply
by way of Preface, to the Calum-
nies of *Eccebolius Glanville*, in large
Quarto, price 5 s.

Wits Interpreter; *The English Par-*
nassus, or a sure Guide to those ad-
mirable Accomplishments that
compleat our *English* Gentry in the
most acceptable qualifications of
Discourse, or Writing; in which
briefly the whole Mystery of those
pleasing Witchcrafts of Eloquence
and Love are made easie, in divers
subjects, as Accurate Compliments
in Fancies, all the new Songs
A-la-mode, a description of Beauty,
Poetical Fictions, the way to In-
dite Letters, all the Games now
used in *England*; the Third Edition,
with many new Additions, in large
Octavo, price 5 s.

The Perfect States-man, or Minister of State, wherein are briefly set forth the true nature of the Subject, the endowment inherent to his Person, the method of his Election, Institution, and Reception, the object of his Office, distinguished under such Principles as are immediately requisite to the Establishment of a Commonwealth, by *Leonard Willan* Esquire, in Folio, price 5 s.

A Relation of a Journey of the Right Honourable my Lord *Henry Howard*, from *London* to *Vienna*, and thence to *Constantinople*, by *John Burbury* Gent. in Octavo, price 1s. 6d.

The History of Jewels, and of the principal Riches of the East and West, taken from the Relation of divers of the most famous Travellers of our Age, attended with fair Discoveries conducing to the knowledge of the Universe and Trade.

The

The History of *Philip de Commines* Knight, Lord of *Argenton*, with Annotations, in *Folio*.

Juvenal's 16 Satyrs, Translated into *English* by Sir *Robert Stapleton*, with Arguments and Marginal Notes, in *Folio*.

Mr. *Joseph Caryl* his large Commentary on *Job*, in twelve several Volumns, in *Quarto*.

A Treatise of the nature of a Minister in all its Offices, To which is Annexed an Answer to Dr. *Forbes* concerning the necessity of Bishops to Ordain, which is an Answer to a Question proposed in these late unhappy Times, to the Author, *what is a Minister?* by *William Lucy*, Bishop of *St. Davids*, in *Quarto*.

The Divine Right and original of the Civill Magistrate from God, as it is drawn by the Apostle *St. Paul*, in these words, *There is no Power but of God, the Powers that be are ordained of*

[]
God, Illustrated and Vindicated
by Edward Gee.

The Young Man's Warning piece,
in large Twelves.

The Brazen Serpent, or Gods
grand design, viz. Christ's Exalta-
tion for Man's Salvation, in his
Believing on him; or the right
way to Regeneration, by J. Horn,
in Quarto.

*The Essays or Counsels of Sir Fran-
cis Bacon, Lord Verulam, Viscount
St. Albans, with a Table of the
Colours of Good and Evil, where-
unto is added the Wisdom of the
Ancients, enlarged by the Ho-
nourable Author himself, and now
more exactly published, in large
Octavo.*

*Parsons Law, or a View of Advow-
sons, wherein is contained the
Rights of the Patrons, Ordinaries,
and Incumbents, to Advowsons of
Churches and Benefices, with
Cure*

Cure of Souls, and other Spiritual Promotions, Collected out of the whole Body of the Common Law, and some late Reports, by *William Hughes*, of *Graves-Inn*, Esquire, whereunto is added an Appendix, containing the Heads of the several Statutes made in the Reigns of King *CHARLES* the First, and King, *CHARLES* the Second, touching the same points, which was never before printed, in large *Octavo*.

The practices of the High Court of Chancery, with the nature of the several Offices belonging to that Court, and the Reports of many Cases, wherein Relief hath been there had, and where denied.

Studii Legalis Ratio, or Directions for the Study of the Law, under these Heads, The Qualifications of the Study, The Nature of the Study, The Means of the Study,

The Method of the Study, The time and place of the Study, by *W. P.*

The Complaisant Companion, or new Jests, Witty Reparties, Bulls, Rhodomontados, and pleasant Novels, in large Octavo.

Gerhardi Meditationis, in Twelves.

Historia Romana Epitome, in 24^o.

Alexander ab Alexandro, notis *Variorum*, in large Octavo.

Historia Augusta Scriptores, notis *Variorum*, in two Volumns, large Octavo.

Moses and Aaron. Civil and Ecclesiastical Rites, used by the ancient *Hebrews*, observed, and at large opened, for the clearing of many obscure Texts throughout the whole Scripture.

Archæologia Attica libri Septem. Seven Books of the Attick Antiquities, containing the description of the Cities, Glory, Government,
Divi-

Division of the People and Towns, within the *Athenian* Territories; their Religion, Superstition, Sacrifices, Account of their year, and a full relation of their Judicatories; by *Francis Roux*, Scholar of *Merton* Colledge in *Oxon*.

Romana Historie Anthologia Recognita & Aucta, an *English* Exposition of the *Roman* Antiquities, wherein many *Roman* and *English* Officers are parallel'd, and divers obscure Phrases explained.

An Advertisement of a most Excellent Water for Preservation of the Eyes.

There is sold by the said *Obadiah Blagrove*, a Water of such an excellent Nature and operation for preservation of the Eyes, that the Eyes being but washed therewith, once or twice a day, it not only takes away all hot Rheumes and Inflammations, but also helpeth the
Sight

Sight in a most powerful manner ; a Secret, which was used by a most Learned Bishop deceased, by the help of which Water, he could read without the use of Spectacles, at the Age of 907 years. It was now thought fit to be communicated to Scholars and Students, that they would make a tryal thereof. A Bottle of which will last a considerable time, and the price of a Bottle being but One Shilling, with Directions how to use it.

The Spirit of *Scurvy Grass*, prepared by Dr. Charles Blagrove, is also sold by the above said *Shadrach*.

most
the
read
the
now
ed to
they
A
con-
of a
with
pre-
is

1957